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OUR INCOMPLETENESS.

Creation's Lord, we give Thee thanks
That this Thy world is incomplete;
That battle calls our marshalled ranks,
That work awaits our hands and feet;

That Thou hast not yet finished man,
That we are in the making still,—
As friends who share the Maker's plan,
As sons who know the Father's will.

Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the beckoning vision flame,
The blessed kingdom of the Right.

What though the kingdom long delay,
And still with haughty foes must cope?
It gives us that for which to pray,
A field for toil and faith and hope.

Since what we choose is what we are,
And what we love we yet shall be,
The goal may ever shine afar,—
The will to win it makes us free.

—William DeWitt Hyde.

THE PACIFIC

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FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

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ADVENTURERS—THEN AND NOW.

President Wilson's address on the Fourth of July on the slopes of Mt. Vernon leads the mind back to events in the past in the life of our country on Independence Day. What a contrast between that day in 1918 and that day in 1776, one hundred and forty-two years before! And yet on the other hand what similarities. Then, as now, the American people were engaged in a war the issues of which were great and far-reaching.

There at Mt. Vernon in the year 1918 President Wilson declared: "Compromise is not possible. No half-way decision would be tolerable. No half-way decision is conceivable." In one way and another our Revolutionary patriots had come to feel that way during the year that preceded that ever memorable day in 1776; compromise was not possible, no half-way decision would be tolerable, there could be but one issue—separation from the mother country. So it was that on the second day of July in that year the American colonies without a dissenting vote declared, "That these United colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved."

The first day of July had been set apart by the colonial congress for the consideration of the Resolution of Independence. On the morning of that day John Adams, confident as to what the decision would be, invoked God's blessing on the new republic—that it might be more glorious than any ever before existent. Bancroft, the historian, tells us that his heart on that occasion melted in sorrow as he contemplated the sufferings the army had recently endured in Canada. He faced the fact that the British having recovered Canada commanded the upper lakes and the Mississippi, and with this free communication with the Indians could induce them to take up the hatchet against the people of the middle settlements at a time when the Atlantic coast might be ravaged by the British navy and when a single day might bring the army of the enemy before New York. But his thought was that a free constitution could not be purchased at too dear a rate, and "the greater the danger, the stronger was his determination." At the close of the second day of July, the day on which the resolutions were adopted, the record is that "the mind of John Adams heaved like the ocean after a storm." His written words then were: "The greatest question was decided which ever was debated in America—and a greater, perhaps, never was nor will be decided among men. * * * * It is the will of Heaven that the two countries should be sundered forever; it may be the will of Heaven that America shall suffer calamaties still more wasting and distresses yet more dreadful. If this is to be the case, the furnace of affliction produces refinement in states as well as individuals."

As John Adams looked into the future that day he had a vision not only of what the action would mean to generations unborn but how also they would regard it, and he wrote:

"You will think me transported with enthusiasm, but I am not. I am well aware of the toil and blood and treasure that it will cost us to maintain this declaration and support and defend these states, yet through all the gloom I can see the rays of light and glory—that the end is worth all the means; posterity will triumph in that transaction."

In the year 1918 at Mt. Vernon the President of the United States of America, thus brought into existence back there in 1776, made this significant utterance: "Washington and his associates, like the barons at Runnymede, spoke and acted not for a class, but for a people. It has been left for us to see to it that they spoke and acted not for a single people only but for all mankind. * * * * They were consciously planning that men of every class should be free, and America a place to which men out of every nation might resort who wished to share with them the rights and privileges of free men."

"And we take our cue from them—do we not? We intend what they intended. We here in America believe our participation in this present war to be only the fruitage of what they planted. Our case differs from theirs only in this, that it is our inestimable privilege to consort with men out of every nation what shall make not only the liberation of America secure, but the liberties of every other people as well."

America's great historian, George Bancroft, tells us that the heart of Thomas Jefferson in writing the Declaration of Independence, and of congress in adopting it on the 4th of July 1776, beat for all humanity.

It was given to Jefferson in that day to read the soul of the people of the colonies, to lay hold of an eternal truth and to embody it in a document which as a pillar of light was to go on before not only our own nation but of all the nations of the world—leading to things sublime over all the earth.

The significance of the utterances of and the attitude taken by Adams and Washington and Jefferson and the other worthies in the days of 1776, and of that resultant immortal document, was only dimly and partially discerned at that time even by those leaders themselves—much less by the people in general. Likewise today very few have any realization of what the battle for democracy means, what its far reaches will be for humanity. We wonder what President Wilson's vision was as he stood last Fourth of July on the slopes of Mt. Vernon and gave that address which will unquestionably go down in history as one of the great addresses in our national existence. The address seems to the present writer to carry the vision of great adventures on the sea of life among the peoples of the world in the near future.

Not in the United States of America today nor in any other country on the face of the earth, are men free in the deep down sense of the immortal document adopted in Philadelphia in 1776. The call is to move on. For we have merely crossed the threshold of real democracy.

THE ADVERSARIES SILENCED.

Go to some quiet spot—in the mountains, in some city park, in a church, in your home—and there sit down alone and call up Jesus Christ and ask questions of your heart concerning Him. You cannot "think Him through," nor can I nor any man; and in that fact lies one evidence that He is all that our Sacred Book claims for Him, and more. For are any words known to mortals equal to describing "Jesus, good Paragon, the Crystal Christ!" The vision came to George Macdonald and he tried to put the revelation into human language:

"He who from the Father forth was sent
Came the true Light, light to our hearts to bring;
The word of God—the telling of His thought;
The Light of God—the making visible;
The far-transcending glory brought
In human form with man to dwell;
The dazzling gone—the power not less
To show, irradiate and bless;
The gathering of the primal rays divine
Informing Chaos to a pure sunshine!"

A penetrative picture and yet inadequate, incomplete, like a bit of landscape that gives promise of rarer beauty when heights are reached that shall give the vision wider sweep. As another has said: "Architects have taxed themselves to build cathedrals worthy of Him whom the heaven of heavens cannot contain. Painters have vied with each other in creating seraphs and angels beautiful enough to adorn the walls of Christ's sanctuary. Sculptors have gone everywhither searching out marble white enough for Christ's forehead."

Is He not more than man? Is He not more than a creation of the human imagination? Give the imagination of man its fullest powers what man, what company of men, could ever have imagined Him with all His wisdom and the crystal clearnes of His character, without faults of rashness, unripe judgment, or over-confidence?

When puzzling questions were put to Him He could give ready answers—answers picked like coals from the altar-fires of Truth that have burned their way for generations down into the hearts of men. When His adversaries sought to entangle Him in a network of sophistry that they might bring charges against Him He met their hypocritical advances with imperial bursts of wisdom that silenced them for the time and led some of them to acknowledge that "never man spake like this man."

As He put to confusion the adversaries that opposed Him during His matchless ministry, so all words and influences thrown out against Him to-day are blunted by His wisdom. Sword of word and spear of influence may be turned against Him, but sword and spear cannot turn back the south wind of His graciousness nor cause the summer of His truth and beauty to retreat before the resistance of cold unbelief. Wise men are no longer disturbed by the assaults made upon Christian faith. They know that, looking into the face of the Founder of that faith they see One who made no mistake when He calmly said, "Heaven and earth shall pass away, but my words shall not pass away."

—W. N. B.

You can not filter your mind into purity, nor compress it into calmness. You must keep it pure if you world have it pure; and throw no stones into it if you would have it calm.—John Ruskin.

Opportunity sends no trumpeter to herald her coming.

GLIMPSES OF THE LIFE AND WORK OF A GREAT BRITISH PREACHER.

Stopford Brooke was one of the great British preachers for several decades during the last half of the nineteenth century. His "Life and Letters," by Dr. Lawrence Pearsall Jacks, of Manchester College, Oxford, is a fascinating book. No book of this kind for several years has so laid hold of the writer of this article. There are two volumes of nearly five hundred pages each. The author says: "In this biography I have endeavored to let Stopford Brooke reveal himself." Accordingly there are pages and pages of delightful charming excerpts from Brooke's diaries and letters which bring the reader into touch and communion with one of the finest of characters.

As a preacher Stopford Brooke had "the power of letting daylight into the soul." "One went away from hearing him purified, uplifted, and ready to accept not only the particular truths presented in the sermon, but many others until that moment hidden."

A young man contrasting Farrar and Brooke once said of Farrar: "He seems to me to say, 'Do right,' and there he leaves you." As to the other he said: "Brooke always fills you with the thought of the beauty of holiness."

Brooke began as a Church of England clergyman; but went out from the Church in 1880.

When he left the Church he did not pass from the fold of one denomination into that of another, but simply stepped out into the wide world of God and humanity, says his biographer. "He became nothing that he had not been before, except indeed that he became himself in a richer and fuller form."

When he went out from the Church he said: "I hope to show that I am not less a Christian, not the less a believer in Christ as the Master and Saviour of mankind than I was before."

At another time he said: "I wish I could make this an object of my life—to preach the reasonableness of Christianity as shown in the identity of its principles with the principles of human life and human knowledge."

Five years before he went out from the Church he talked with Dean Stanley, who said to him: "The Church is broadening to meet your position." To Brooke's question, "Will it broaden sufficiently to admit of James Martineau being made Archbishop of Canterbury?" Stanley replied, "Not in our time." "Then, I leave the Church," exclaimed Brooke. However at Stanley's urgent request he refrained from it for a time, giving the matter more thought. Brooke was not a reckless iconoclast; he had reverence for the past.

Concerning the young English Liberals in the Church he wrote to his wife in 1865: "Some of them wish to get rid altogether of an historical Christianity and go about saying that the great fault of the day is that there is too much reverence paid to the Bible. It appears to be, I think, the other way. I feel more deeply, and more deeply every day, the need of veneration, and that it is the very ballast of the ship of Reason. All this pooh-poohing of the old beliefs simply because they are old, all the irreverent assaulting of what is held sacred by thousands is nothing more than a leaf out of the book of Mephistopheles, to whom nothing was venerable: who touched nothing which he did not scorn.

"We want men in the English Church to bridle the young horses * * * At the same time how useless would be wholesale condemnation. To guide this redundant energy, not to crush it—that is what we want. Oh, for a few more men like Stanley, who could grasp the time in his imagination and then mark out its needs and the limits of its thought, so as to make that thought not as

it is now—a thought which must recede to find its true level, but a thought standing at its level."

Nevertheless there was much with which he had no sympathy.

Over in Dublin that same year he went to hear Magee, Dean of Cork, afterwards Archbishop of York. He writes of sitting with what he calls exemplary patience through a sermon intended to prove the eternity of future punishment. Says that it was very able indeed, was given with a logical precision and force of thought that were astonishing. The preacher enlarged with what was to Brooke horrible gusto upon the sorrows, sufferings, tortures, and terrors of man, upon his iniquity and on the hell which his own nature was inevitably leading him into. Brooke's comment was: "If all he said were true there might be written not only over the gates of hell but over the portals of earth, 'Abandon hope, who enter here.'" When an old college friend asked him after the sermon how he liked it, he replied: "I think that Eternal Death should be very much obliged to him."

Another sermon to which he listened while in Dublin was one which he wrote of as a mere repetition for the millionth time of the old arguments for the Resurrection being known to the Old Testament Jews and for the fact of the Resurrection. "The cool way in which the preacher evaded every difficulty by saying that he would not enter into it; but that his view was right; and the audacity with which he ignored the fact that many of those who listened to him had read everything he said fifty times, and that there were a hundred new objections afloat which his argument did not touch—all this was the greatest impertinence ever met in the pulpit."

In 1877 Brooke wrote to a young woman troubled over the Atonement: "Do not trouble yourself about the doctrine of the Atonement. What is it to your heart, you who believe that God loves you through Christ, in what way the theologians quarrel over it? You have got the reality. Let the shadows of it which the intellect casts, fly away. Look at the sun and it will warm you through and through.

"God wished to see human nature perfect and the conqueror of sin. He saw that in Christ, and he sees now the whole human race as it will be in Christ. That makes him at one with man.

"What more can the intellect want to give to the spirit?"

In 1878 he wrote to one of his brothers: "There has been much discussion of late as to whether Eternal Punishment be true or not. It ought not now to be a matter of discussion at all. That intolerable doctrine ought to be clean swept out of the Church of England. Not only would religion be the better for its destruction, but society and government, and literature and art."

Finally, after years of thought, the time came when he felt that he could not consistently remain in the Church of England any longer.

In July, 1880, he wrote to a sister: "Scarcely a Sunday has passed during which I have not thought of it—no, not only Sunday, but Friday and Saturday, whenever I have written my sermons; and at every point I have been hampered, till it came to this—that I scarcely wrote any sermons at all. I could not touch on any question of doctrine at all; and I longed to do so, for I had much to say. But I could not say one word without either saying things I should not say, if I were to be loyal to the widest limits of the Church—or without giving my congregation a false impression—that I believed in things in which I do not believe."

Again in 1880 he wrote: "I don't deny that I may lose something in myself by giving up. I see that others lose their judgment and run wild without the sobriety the curb of the Church imposes. But I have thought so long and my whole desire has for so long been towards construction, and not destruction, that I think, without being conceited, I shall not be wild. My heart would be set towards building up people in the faith of Christ. No doubt the whole thing would at first in the eyes of people seem a movement towards destruction of faith. But I have counted the cost of that, and could wait till people saw with clear eyes what I was really saying."

Again about that time he wrote: "There will be many difficulties, trouble, and solitude; but it will be like climbing a mountain, and pleasant; and years hence will be the rest upon the top."

Dr. Jacks writes as to this: "By taking this step he became in form what he had always been in spirit—a free man. This brought him an immense relief, and gave his subsequent utterance a largeness which enhanced its power. Conscious of this enlargement he left the Church without regret, and never repented of what he had done. His position had become, to a man made as he was, quite intolerable. Theologically he had abandoned the particular doctrine of the Incarnation on which the Church of England is founded, holding it in a universal form which could not be accommodated to the formularies he had subscribed. Morally his position admitted of a very simple definition—that of a man who week by week publicly declares that he believes what he does not believe; and it is no exaggeration to say that he found the position at this point positively hateful. He was well acquainted with all that had been said and written about the ethics of subscription; but he had a horror of sophistry, and was not the man to balance his soul on a pin-point of logic. He required a broad basis of plain rectitude, veracity and common sense."

We are told further that by 1880 he had come to regard the Church as on the side of the rich, while he himself stood definitely on the side of the poor, being in close sympathy with the ideals of socialism; not however those of Karl Marx.

He believed that the Church and the World were all ultimately one, but could not believe that the Church was the Church of England to the exclusion of others. Nonconformity did not attract him, and so he stood apart, after his secession, from all sects. He was often called a Unitarian—sometimes indeed spoke of himself as such; and yet he was never a member of any Unitarian body. Unitarians in large numbers were members of his congregation, among them the venerable James Martineau.

He was the preacher to whom great congregations looked Sunday by Sunday for the meat and drink of their souls. He was sure of his audience. Bedford Chapel was full. Immense throngs of people crowded to hear him in Westminster Abbey. Warned by Jowett when he was about to preach in the University Church at Oxford in 1873 that he must expect a very thin attendance, he found the place packed to the doors.

There was great range and variety in the congregations. Sir Frederick Wedmore, writing in his "Memories," says: "Opposite me in the gallery I used to see Mr. Justice Mellish, one of the subtlest lawyers of his time * * * After the sermon I have seen Matthew Arnold walking thoughtfully down the stair-case, detached and analytical. Neurotic women of fashion and great place have I beheld, enraptured and enthusiastic, in the front seats. * * * There were active members of Parliament, busy professional men, and quiet men of letters, pretty ladies, and here and there the anxious young man, still troubled, because of his youth, to solve or not to solve the riddle of the universe." Samuel Smiles, the author of "Self-Help," was a frequent attendant. The historian, Motley, took a seat in 1870.

It might seem that a type of preaching which rested on a range of vision so uncommon would be above the heads of ordinary men and women, says Dr. Jacks; at all events it would be expected that his audience would be largely composed of emotional and imaginative people. Many such, it is said, were always present; but that was not the general character of the Bedford Chapel congregation as his biographer knew it. We are told that it was remarkable for the large number of men of the world—business men, professional men, men of science, a class to whom mere sentimentalism did not appeal. "The truth is that Brooke had a wonderful power of awakening the idealist, the dreamer, the poet, the lover, who lives but often slumbers in the breast of every man. He discovered us to ourselves, liberated our hidden life and gave us entry into a more enduring and lovelier world. Sometimes the message passed over us, or we could not follow it, or it seemed to leave us in the land of dreams. But oftener the dream became the reality, and we went away with a newly-found conviction that the poetry of life is truer than its prose."

* * * * * * *

Next week we shall have another article concerning Brooke.

WASHINGTON GLADDEN.

Last week The Pacific had mention of the passing into the other life of Dr. Washington Gladden and a brief estimate of his worth to his city, the state, the nation and the world.

Dr. Gladden passed from the earthly life at his home in Columbus, Ohio, about eight o'clock in the morning, on Tuesday, July 2, having had a second stroke of paralysis the previous Saturday. He had gone out for a ride Friday evening, and when he arose on Saturday morning stated that he had had a comfortable night. Soon thereafter came this second stroke, following the one in February, and he was in an unconscious state most of the time thereafter until he passed away on the morning of Tuesday, July 2. Twice on Sunday there was a momentary recognition of the friends and physician at his bedside. He suffered no pain, apparently, and the end came quietly.

The Columbus Evening Dispatch, Thursday, July 4, contained this item:

"Thousands, irrespective of creed or condition in the world's affairs, paid their final respects to the mortal remains of Dr. Washington Gladden, late pastor emeritus of the First Congregational Church, Wednesday afternoon. For several hours a thread of humanity passed through the church which had for so long housed the efforts of the minister, and looked for the last time upon the features of the man who for almost two-score years, had been a most active factor in their daily lives.

"While the body lay in state, the pallbearers, active and honorary, acted as a guard of honor. While friends were requested to omit flowers, the blooms arrived in profusion, and were assembled in the chapel and taken to Green Lawn cemetery, where they were grouped about the grave.

"Dr. Irving Maurer, pastor of the church, officiated at the funeral. He referred to Dr. Gladden's courageous words as a factor in the life of the community and he prayed for the happy national life for which he toiled. He also read one of the poems of the deceased. Former members of Dr. Gladden's choir, sang the "Radiant Morn" and the full choir sang "Unfold Ye Portals."

"Practically every religious creed in Columbus joined in respect to the late clergyman. While the services were being conducted the chimes of the Trinity Episcopal church, upon which were played several hymns, penetrated the Congregational church. The Columbus Presbytery adopted resolutions commenting upon the life of Dr. Gladden, the Catholic Church sent a basket of roses upon which was inscribed 'A Token of Catholic Gratitude,' and the executive committee of the ministerial council adopted a resolution of appreciation. Among the messages of consideration received was one from Rabbi Stephen Wise, of Stamford, Conn., and another from Rabbi Kornfeld, of Columbus, who wired from Chicago."

The day before the Dispatch said editorially:

"The highest compliment that can be paid to Dr. Washington Gladden, now departed, is to say that he was sane always. When others were losing their heads; when others were flying off on a tangent; when others were moved by passion or prejudice or the excitement of the times, he raised his voice deliberately, and spoke sanely.

"And it was a powerful sanity which he possessed. His reasoning powers were backed up by conciseness of expression, by beauty of language—for there is nothing more beautiful than conciseness. He did not obscure his meaning with pretty words. He did not bury his opinions beneath a bower of language. He did not dull the ears of his hearers with a din of sounds. He thought as a man and spoke as a man, and all might understand.

"Dr. Gladden did much for Columbus, especially, but his influence extended far beyond this city. He was a national character and an international one. Across the water he was followed, and in foreign lands his opinions were accepted as the opinions of the highest type of thinking Americans. He did much to give the world a just estimate of the stability of thought prevailing in this country. But he was essentially a Columbus institution. Here as nowhere else he will be missed. For it is not true that a prophet is not without honor save in his own country."

Dr. Gladden went to the pastorate of the First Congregational Church of Columbus in 1882 and remained as pastor up to the end of 1913. He was made pastor emeritus at that time and Dr. Carl S. Patton now of First Church, Los Angeles, was called as pastor. For six years prior to 1882 Dr. Gladden was pastor of the North Church, Springfield, Massachusetts. From 1866 to 1871 he was pastor at North Adams, then for three years was one of the editors of the New York Independent.

What he was as a leader long time in Congregationalism is well known to our readers.

He was the author of numerous books, most of which grew out of his sermons and addresses. Among books by his were the following named:

"Plain Thoughts on the Art of Living," "From the Hub to the Hudson," "Working Men and Their Employers," "Being a Christian," "The Christian Way," "The Lord's Prayer," "The Christian League of Connecticut," "Things New and Old," "The Young Men and the Churches," "Applied Christianity," "Parish Problems," "Burning Questions," "Santa Claus on a Lark," "Who Wrote the Bible," "Tools and the Man," "The Church and the Kingdom," "Ruling Ideas of the Present Age," "Seven Puzzling Books of the Bible," "Social Facts and Forces," "Art and Morality," "The Christian Pastor," "How Much Is Left of the Old Doctrines?" "Straight Shots at Young Men," "Social Salvation," "The Practice of Immortality," "Witnesses of the Light," "Where Does the Sky Begin?" "Christianity and Socialism," "The New Idolatry," "The Church and Modern Life," "Recollections" (his autobiography), "The Labor Question" and "Present Day Theology."

He was the author of several fine poems and hymns. His "O, Master, Let Me Walk With Thee" will live as one of the great hymns of the church so long as there shall be any

church. It was sung at his funeral.

Referring to his wide interests a Columbus paper says:

"One of his manifestations of political interest which attracted wide attention was his friendship for Theodore Roosevelt, which began in the days when the colonel was police commissioner of New York. The former president has been a guest in the Gladden home on numerous occasions, and it was while staying there that he put the finishing touches on his memorable speech, delivered before the legislature in the statehouse in 1912, when he practically cast his hat into the ring as an independent candidate for president. Dr. Gladden was able to assist in the settlement of the great anthracite coal strike of 1902 through the instrumentality of Colonel Roosevelt."

It was Dr. Gladden who coined the phrase "tainted money"—this, some years ago when he thus spoke of a proffered gift by John D. Rockefeller to the American Board.

Many of Dr. Gladden's books were on social questions, and no name anywhere in the land is spoken more lovingly among workingmen than that of Washington Gladden.

DR. GLADDEN'S LAST NEWSPAPER ARTICLE WAS ON THE WAR.

The Columbus Evening Dispatch on July 4 reprinted the last article contributed to the press by Dr. Gladden. It was prefaced by this note:

"During the long period of his residence in Columbus, Dr. Washington Gladden was a frequent contributor to the columns of the local press, treating matters of great public intrest as they came, and his articles were always enlightening, stimulating and convincing. His last notable contribution concerned the war and our objects in it, and was published in the Journal of the Athletic Club of which he was a member, on May 1,, this year. He wrote the article with the pen, using his left hand as he had learned to do after his right was paralyzed. Because it was his last address to the Columbus public, and concerned a matter that will occupy the first place in our minds for some time to come, The Dispatch reproduces the article for more extended circulation, and in the hope that in the coming months it may be frequently referred to by our readers and that thereby an intelligent and clarified public opinion regarding the war and our share in it, may be created among our people."

The article is given herewith to the readers of The Pacific:

"Let us try to keep our heads clear about the aims of this war. It is a time of great excitement when we are liable to get confused notions and to be carried off our feet by popular crazes.

"When the nation enlisted in the war, a year ago, most of us supposed that we knew what we were fighting for. Our president had made it very plain. We were fighting to put an end to war. It was the first time that purpose had ever been clearly avowed by any great nation. Our allies had invited us to join them on that basis. Mr. Asquith and Lord Grey, had been very explicit; the French premier was equally clear; it was a war against war. The Teutonic powers evidently and avowedly meant that war should be perpetual; they declared their belief that nations could only be kept from stagnation by keeping them at war—and the other nations had come to the belief that this was an impossible policy and were ready to unite in resisting it. We went in on that understanding.

"There was a lingering doubt in the minds of some of us whether war could be ended by fighting; whether the use of force could be cured by using force; whether any remedy could be found for war in war itself—but the world seemed to know no other way and we joined with the rest in advocating it.

"At first the nation appeared to give itself whole-heartedly to this purpose. Of late I have wondered whether the purpose of America and her allies were as clearly conceived as it was at the beginning. Premier Clemenceau declares that the French purpose in the war is victory. Lloyd George has declared that England is fighting to give the Germans a 'knockout blow.' It seems to me that this is too much like what the kaiser is fighting for. It puts the emphasis wholly on force. It seems to say that we are fighting for dominion. I do not think that victory is our real objective. It is not a game or a contest in which we are engaged, and it will not satisfy us to give the coup de grace to our antagonist. We are fighting for justice, for humanity, for civilization, for the realization of the highest social ideals, and I decline to think of it in the terms of a pugilist or a gladiator.

"Of course we are fighting to overcome the enemy, but this is a secondary and subordinate object. What we are seeking to build up is the main thing—not what we are bent on putting down. What I fear is that we are putting the stress on the negative and destructive part of our work, more than on the affirmative part of it; that we are more concerned with 'swatting the kaiser' than with making the world safe for democracy.

"This may seem to be a trivial matter but I do not think it is. This is a moral issue that we are trying to settle, and moral issues are never settled by negative and destructive methods. This war will never be won by swatting the kaiser nor by over-powering Hohenzollernism. Something better must be put in the place of the things we are trying to destroy; and we must show that we have something better to propose before we can make the world believe that we have any right to destroy.

"If merely destructive work is our aim the kaiser has had us beaten from the start. We cannot compete with him in the business of destroying the earth. We ought to have known that from the beginning—it must be evident by now. Consequently I should like to see the war getting back somewhere near the main purpose with which it started. We said that we were going to put an end to war. We had much to say about a League of Peace. We have got so far away from that now that we are making extensive provisions for a permanent army. The absurdity of that would not need to be argued in ordinary times; in war time, nothing absurd is unbelievable. Colonel Wilson in the Morning Journal truly says:

" 'The universal training policy and the league of nations are two incompatible ideas. If we get the league of nations there will be no need of universal military training, and if we don't, God pity us all, for there will be war from now to kingdom come.'

"Let us remember that we are fighting to make an end of war; that this is our main business and must be kept uppermost in our minds. And let us not forget that we cannot make an end of war without making a beginning of peace. That the two kinds of work should go on simultaneously is no more absurd than that two kinds of work should go on simultaneously on the farm or in the machine shop. We shall make war much more efficiently if we keep constantly before our mind that main purpose for which war is made."

Count that day lost which records no victory over some fault, no gain in self-discipline, no added feature of likeness to the Master.—J. R. Miller.

DR. GLADDEN'S LAST MESSAGE TO HIS FELLOW CITIZENS IN COLUMBUS.

This last message was a letter sent by him to a union patriotic and religious service held in Memorial Hall on Sunday June 23. The letter was read at that time by the pastor of Plymouth Congregational Church. We quote it here:

"I value this privilege of taking part with you in this expression of our common loyalty, and our common religious faith. We are all the children of one Father, and it is our sense of this relation that constitutes the bond that holds us together. It is the great faith of the Apostle Paul, the faith which he inherited from the later Hebrew prophets, that God hath made of one, every nation of men for to dwell on all the face of the earth, that we stand to defend today against those who made void our democracy, and treat with contempt the liberty which is our heritage. These things are priceless, and it is good for us to stand together in their defense, and to realize how much more they are worth than the things on which we differ.

"In their central loyalties the people of the United States have always been one people. We have never had reason to question the patriotism or the fidelity of our Hebrew fellow citizens; in the trying days of the Civil War, they were always true, and they have been 'ready, with heart and hand and blood, to make their bosom's counsels good.' In the most critical days of our history they have not forgotten they were first of all American citizens. Indeed I think that most of them have dropped their hyphen altogether.

"Nor have we any greater need of reminding one another that our Roman Catholic neighbors have the tradition of good citizenship. Ignorant people sometimes cultivate their prejudices, but those of us who have read a little history remember who it was that won the great sea fight over the Spanish Armada; and those who have not forgotten the history that our nation has helped to make, are able to recall the names of Shields and Sherman and Sheridan. There have been hours when we haven't felt the need of apologizing for the loyalty of our Roman Catholic fellow citizens.

"The fact is that there have been no serious flaws in the loyalty of our American citizenship. Our people, native-born and foreign-born, have been true to their trusts. What is especially gratifying is that no serious conflicts have arisen on the score of religion. One reason why our patriotism is sound is that it is rooted in religion. We have a religion that is patriotic and a patriotism that is religious. There is no radical difference between them. We believe in God, and we believe also in our country; our belief in our country is grounded in our belief in God. It is because our country represents the justice and righteousness which are the essential attributes of God that our country is dear to us.

"Now we have found there is a Nationalism which spells its name with a capital letter, which is altogether different from this. It often uses the name of God, but it makes it plain that he is not our God. It is the incarnation of Force and not of Righteousness. It explicity declares that it means to impose its will on all mankind, whether the conscience of mankind consents or resists. 'What do we care whether men love us or not?' it sneers; 'we can make them fear us; that is enough.'

"Between this kind of Nationalism—the Nationalism whose basis is force, whose purpose is the subjugation of mankind—and the nationalism which is represented in this assembly the difference is vital. The two forces are arrayed against each other in deadly conflict; they cannot live together on this planet; we have chosen between them.

"We believe in the one true and living God. We all believe in Him; we are seeking to build in the earth his kingdom which is righteousness and peace and joy. We do not agree in all things, but in these great essential things we perfectly agree. And the things in which we disagree are in comparison so small, that it would be a criminal thing that we should hide our great consent behind the trivialties of our dissidence. We belittle ourselves, by magnifying our differences at a juncture like this, when the world needs to hear us speaking with one voice.

"Let us forever, henceforth, minimize our differences, and make our unanimities clear and cordial and convincing!

WASHINGTON GLADDEN.

HYMN TO DEMOCRACY.

By Arthur Bardwell Patten.

All hail democracy!
The Comrade Sovereignty,
  The Freeman's Voice;
At Thy clear bugle-call
The tyrant breed shall fall,
And kings no more forestall
  The People's choice.

We hear Thy reveille;
Thy morning splendor see;
  We breathe Thy strength;
We'll fight Thy battles brave,
All stricken lands to save,
Till Peace her banner wave,
  Unbound at length.

All hail Democracy!
We wait Thy Jubilee—
  The Father's gift,
When Sons and Daughters fair,—
Their handiwork a prayer,—
Shall labor and shall share
  In love and thrift.

Thy might is Right supreme;
Thy glad, millennial dream
  Is Brotherhood;
'Tis Justice holds Thy scale,
Till fraud and faction fail,
And nothing shall prevail
  But God and Good.

THE TERCENTENARY CORRESPONDENCE COURSE.

The continuing interest in the Tercentenary Correspondence Course promises well for the 1920 celebration of the landing of the Pilgrims and the rounding out of three hundred years of American Congregationalism. The first examination of this course in March indicated a widespread interest, for fifteen states participated in it. In the May examination many of these were represented and in addition three others which had not appeared in the first. The four extreme corner states, Maine, Florida, California, Washington, are on the list and most of our strong Congregational states. Wyoming did well by securing a place on the Honor Roll of churches, which was won by the church at Absorakee, Rev. Herbert N. Blakeway, pastor. In this church were won Pilgrim Certificates to a number that was over five per cent of its resident membership.

Had there been an honor roll of states California would have ranked high because only three states surpassed her in the number of certificates secured, two in New England and Ohio; and had the test been in the proportion of cer-

tificates won to the church membership of the state California would have ranked even higher than fourth.

In accord with suggestions made to Dr. Scudder on his trip along the Pacific Coast, the second course, covering the second hundred years of American Congregationalism and winning the Colonial Certificate, will present the material in a more compact and convenient form. Instead of having two Bulletins, the one giving the One Hundred Questions and the other the supplementary information, there will be one, Bulletin Four, which will give the One Hundred Questions for this course, and under each question will be given the answer to the question on the page in Pilgrim Deeds and Duties where the answer may be found. This Bulletin will be ready early in September and all the needed material will be in hand so that preparation can begin at once for the examination which will be held the first Sunday in December. As this second course is so laid out that it can be taken by those who have not yet taken the first course, it is expected that the Colonial Certificate will be won by many beside those who have won already the Pilgrim Certificate. If any desire however to pass the first course before attempting the second they can easily do so by securing from the National Council, 14 Beacon St., Boston, Bulletins Two and Three and a copy of Pilgrim Deeds and Duties, the cost being respectively one, two and thirty cents, and notifying the Council in which church they wish to take the examination on September eighth. The Pilgrim Pin of atractive design is being made ready for those who win all three certificates, the Pilgrim, the Colonial and the Congregational. This pin may be purchased by these and no one else will be allowed to secure one. Those who win the three certificates will also receive the Tercentenary Diploma at the time of the celebration in 1920.—Edwin H. Byington, Chairman of the Correspondence Course Committee.

A TRIBUTE TO MR. RALPH MERRITT—FOOD DIRECTOR.

Congregationalists claim Mr. Ralph P. Merritt as their own in some ways, and we have no doubt that readers of The Pacific who have not seen the article in full which appeared recently in the San Francisco Call will welcome that portion of it which we give herewith this week.

The Merritt family to which he belongs has had a long career of usefulness in the First Congregational Church of Oakland, and that which this young man is to-day goes back for some of its roots to influences in those years when Drs. Mooar, McLane and Brown led the people of our First Church, Oakland, in those living ways which enshrined them in many hearts.

The article in the Call to which we have referred was in part:

Ralph Merritt has an invincible weapon to win the heart of a free people. They come to meet a formidable government official. They find that the real officials in Merritt's scheme of democracy are themselves. He puts the "big stick" into their own hands. They have to use it for themselves.

It is a mighty bridge that Merritt has built in the year that he has been in the government service. It is a bridge that is every day bringing thousands throughout California into harmony with the government's plan.

How does he do it? How does one man in the course of a year win the confidence of corporation magnates and the friendship of fishers and cannery workers?

"Square Deal Merritt" they call him. The title tells the story. He started last June on a "shoestring" equipment and the whole of California to win. To-day he has more than 200 men and women working without pay day and night and he has the unbounded trust of every labor union, every trades organization and practically every firm dealing with food necessities.

"You fix the price, we know it will be right," they say.

But the prune men fixed their own price. Merritt made them do it. He didn't brow beat. He doesn't know how to. He played his ace. He put the responsibility on their own shoulders.

Merritt's friends have a way of apologizing for his personality. "He is a great man, but he does not impress one with his force," they say.

He doesn't need to. It is his very lack of noisy force that is the secret of his power. Merritt's quiet, easy toleration has won more battles than the armed domination of a dozen "big bosses."

You walk into his office prepared for brusque, crisp dispatch. You expect the air of importance and officiousness common to those high in government positions. If these trimmings constitute personality, then Merritt has no personality.

But he has plenty of power, plenty of sincerity and an abundance of justice and insight. The prune men felt it as they sat there in his office and deliberately lowered their own prices. Merritt's honesty puts people on their mettle.

But he takes no credit. It is the quickening of the American consciousness brought about by the war that has brought business men by the hundreds forward ready to sacrifice profits for patriotism, he says. It is this quickening which will eventually make food a public utility, he hopes.

"One million men have gone from American homes," he said to-day. "Business men have sent their sons to possible death. The entire viewpoint of the people has undergone a radical change in consequence.

"I came into this work convinced that business, big and little, was honeycombed with selfishness and graft. I find that profiteering is the exception, not the rule. We investigate to protect the ninety-nine patriotic men against the one speculator. Big business men are willing to sell their products for the minimum profit necessary to enable them to continue operation.

"The agreement of the prune men shows the cooperation which has met the food administration from practically every industry. The entire population is a soldier in the army. The price on prunes had been set at 10 cents. Then one of the men sitting in the office spoke to the others.

" 'There's a big aviation camp just opened near my orchard,' he said, ' and the first building they have erected is a morgue. My son is going to train at that camp. I'm for lowering the price to 9 cents.'

"Each man there felt the appeal. They saw that they and not some impersonal force were the government. They brought the price down to an absolute minimum.

"There is no sloppy sentimentality about it but a dawning realization of the significance of democracy. Organized labor in California has waived its prime right—the right to strike for the duration of the war. That agreement springs from their consciousness of their responsibility as law makers. The same spirit characterized the group of foreigners working as cannery hands. They could not speak a word of English. They made verbal agreements with me and they have kept them to the letter."

Out of this intimate contact between the governed and the government may come the new order which will recognize food as a public utility which cannot be controlled by speculators. Merritt would make no prediction, but he expressed a great hope.

The article then quotes him as follows: "There is a young woman with two children who works all day as

county food administrator in one of the rural districts. Her husband is dead. She teaches night school in order to earn the money to pay some one to take care of her children during the day. She is only one of the 200 voluntary workers who are giving twelve hours a day to government service. No one can estimate the patriotism of these women soldiers."

"The people appear to be 100 per cent behind the food administration, but it is for them to say whether its work shall continue after the war.

Believes in Regulation After the War.

"Food is a common necessity. It should be regarded as a public utility. We do not leave the regulation of gas, water, railroad rates to the speculator. Many people could dispense with some of these. Why shouldn't bread and fifteen or twenty other food necessities be regulated on the same theory?

"There may be a legal difficulty, for a public utility is defined as a commodity working under a franchise. But the food administration's licensing is equivalent to a franchise and it should be regarded as such. No man in war time or any other time has the right to act as a food distributor unless he performs a public service, and the government should be the judge.

"But my nose is too close to the grindstone to say whether or not the people want government regulation of food commodities as a permanent order. The food administration believes that such regulation has proved a wonderful success. The people must not be mislead by the few profiteers who have their selfish ambitions to gratify."

THE SHERWOOD EDDY EVANGELISTIC TOUR IN CHINA.

Sherwood Eddy's fourth evangelistic tour in China is spoken of in an article by Kirby Page in the Christian Evangelist, of St. Louis, as a triumphal tour. We quote from the article as follows:

The tour was undertaken in response to an invitation from a national committee representing the various churches in China, and the campaign in each city was conducted under the direction of a local committee representing the different churches in that city.

This was Dr. Eddy's fourth evangelistic tour in China, and the series of meetings conducted this year differed in some respects from those held in former years. During the last campaign, held in 1914, the attempt was to present the claims of Christianity to large numbers of influential leaders and to endeavor to lead them into a serious study of the life and teachings of Christ. These meetings were a huge success, the main meetings averaging from 3,000 to 4,000 each night, and many thousands of these men signed the cards as inquirers, promising to join Bible classes and to study the claims of Christ. In the very nature of the case the churches were not prepared to deal with this situation and to handle such large numbers of educated men, who heretofore had been almost inaccessible to their efforts. Consequently, there was a large leakage and many of these enquirers were not followed up and were lost sight of. The former campaigns did, however, render a significant contribution, in that they broke down much opposition and created a new attitude on the part of many Chinese leaders toward Christianity.

Profiting by the experience of former campaigns, it was decided by Chinese and foreign leaders to undertake a somewhat different series of meetings this year. In the recent campaign the aim was intensive, rather than extensive, the effort being not to present Christianity to large numbers of men, but to concentrate upon a selected few, seeking not only to induce them to become inquirers, but actually to win them to personal acceptance of Jesus Christ and to lead them into active membership in His church.

Success of Personal Work Among Chinese.

Mr. Frank Buchman was asked to come to China to assist in the preparatory work for the campaign. Mr. Buchman is a specialist in personal work, having had charge of the personal work in Billy Sunday's recent campaign in New York and having done similar work in India. He went out to China last summer and has been doing a most remarkable work. He gathered a team of about a dozen Chinese and foreign workers about him and made a tour throughout China, conducting personal work classes and stimulating the Christians in each city to go out and win their non-Christian friends one by one. His method was to go into a city and conduct a series of personal work classes for a minimum of three days, laying great emphasis upon the necessitly of the Christians getting rid of their own sins and drawing close to God before they could win others. The success of these group meetings was marked, and everywhere missionaries and Chinese Christians were stimulated to new activity. Bishop Roots said that the visit of this team to Hankow was the greatest blessing that ever came to that city, and when Dr. Eddy arrived several months later thirty-five personal work groups were still continuing.

As a consequence of the splendid preparatory work of the Chinese Christians in each city Dr. Eddy found from 100 to 300 Christian workers with whom he could co-operate in the evangelistic meetings in that city. The plan of the campaign was to restrict the attendance at the meetings to those non-Christians who were brought in by some Christian friend and to those Christians who brought with them a non-Christian. Thus each meeting was a "personalized" meeting, and each man in the audience was a "covered" man. The main series of meetings usually consisted of three "double-header" meetings, that is two meetings of an hour each were held for three successive days. In addition to these, meetings were held in the various schools and colleges.

Prominent Men in Evangelistic Team.

As the campaign was intensive in its scope, much emphasis was placed upon personal interviews with individual men, and to assist in this work a team of about a dozen Chinese and foreign workers accompanied Dr. Eddy throughout the different cities. Among these men was Ding Li Mei, the powerful Chinese evangelist, who has won thousands all over China, a man of great spiritual consecration. As we traveled together one day on the train he showed up his prayer book containing the names of more than 2,000 persons for whom he prays each day. Other members of the team were Dr. Chen Wei Ping, the prominent official who was converted by C. L. Nieh, whose father was formerly Governor of three of the provinces in which meetings were held; S. T. Wen, a prominent official who was converted in Dr. Eddy's last campaign in Hangehowk; Dr. Cheng Ching Yi, a leading pastor of China.

In each of the cities visited audiences of from 500 to 1,000 picked students, officials and business men attended the meetings each night, and in each city several hundred of these men made the final decision, signing the card: "I now accept Jesus Christ as my Savior and Lord." In Canton such leaders as Sun Yat Sen, the first President of the Republic; Wu Ting Fang, formerly Chinese Minister at Washington, and Admiral Ching, the southern naval leader, attended the meetings, an a number of very influential leaders became Christians. In Hongkong two students of the Hongkong University who were there on scholarships

from the clan in the Straits Settlement, forfeited their scholarships in order that they might become Christians. A letter recently received from one of these boys shows the spirit in which they made their decision.

The Spirit of the Chinese Christian.

"We have at last," he says, "got over the difficulty which cost us so much thinking and planning for the last five years. The load has been lifted off our hearts and the sigh of relief which followed it gave us a very peculiar feeling, of happiness, peace of mind and satisfaction. The people at home—the trustees of the 'Cheah Kongsi'—sent us a telegram saying that our financial support would be cut off the momemnt we embraced the Christian faith. This telegram came at 10 o'clock on the morning of the day in which our baptism was to take place. We got baptised, in spite of the telegram, in 'Gospel Hall.' A lot of friends, many of them of the indifferent type, were happy to see us so determined. Many of them thought that the threats of the people at home would drive out the 'sudden madness for the Christian faith.' Letter after letter came in the week following our baptism—scome full of happiness and some just the reverse. The latter thought that we must be out of our heads to throw away such a great chance in life —university education and after that postgraduate scholarship to England or America."

Jesus Christ and Chinese Schoolmen.

In Amoy the Confucian principal of the leading government school accepted Christ, as did a number of leading citizens. In Foochow seven Confucian classical teachers made their final decision for Christ. In Shanghai the campaign was conducted by the Chinese evangelist, Dr. Chen Wei Ping, with great success when Dr. Eddy was delayed by lack of steamers from Foochow. In Peking more than 100 of the leading officials, including cabinet members and generals in the army, attended the meetings. In Tinetsin Dr. Eddy had interviews with ex-President Li Yuan Hung and with a former Premier of China, and a number of the leading men made the Christian decision.

A Faith-Inspiring Story of Progress.

Concerning the series of meetings held in Hangchow we quote from the report of the chairman if the local committee for that city: "The story of the three campaigns in Hangchow is a faith-inspiring story of progress, both in the friendliness and accessibility of the city to Christianity and in the ability of the churches to meet their expanding opportunities. In June, 1912, Mr. Eddy spoke to 1,000 or more students, nearly 300 of whom signed cards signifying their desire to study Christianity. In 1915 the meetings were conducted on a much larger scale. More than 12,000 men, students, teachers, officials, business men, were urged to study Christianity as the only sufficient power for personal or national regeneration. It is no exaggeration to say that the attitude of the educated classes in Hangchow toward Christianity was largely changed as a result of the campaign of 1915.

"In the meetings this year it was found possible to lead men not only to study Christianity but to 'accept Christ as Lord and Savior' and to seek baptism in his church. It was found possible also to center the movement from beginning to end in the individual churches. In some respects Dr. Eddy's most striking address was on 'The Church,' a message designed to urge the obligation of church membership on men. This address bore immediate fruit in the decision of a goodly proportion of those who had signified their purpose to 'follow Christ' to seek membership in the church."

Among the men who have already entered the Christian churches of Hangchow as a result of the campaign are two government school teachers, three scholars of the old literati class, two lawyers, two students of the Government Medical College, the chief engineer of a mining company, a high official in the government and a prominent doctor of the city.

China Faces Imminent Peril and Boundless Opportunity.

Two things impress the observer of Chinese life today, the imminent peril which the nation is facing, and the boundless opportunity for Christian work. The political situation is very dark and gloomy, the religious outlook is very bright and hopeful. China is in the hands of the potter today, and it remains to be seen whether she will be molded into a materialistic militarism menacing the whole world or whether she will be transformed into a mighty Christian nation blessing and enriching all mankind.

The outcome depends upon the relative activity and success of the forces of materialism and militarism on the one hand and the forces of Christianity and righteousness on the other. While the forces of evil are aggressive in the struggle, let us give ourselves to the utmost in seeking to help and save this nation in the hour of her desperate need and imminent peril.

THE FIRST SUNDAY-SCHOOL SECRETARIAL CONFERENCE OF THE ORIENT.

The World's Sunday School Association has a group of field secretaries in the Philippines, China, Korea and Japan. Rev. J. L. McLaughlin has been the Sunday-school Secretary in the Philippines for the past five years. Half of his time has been devoted to the work of the American Bible Society. He has just been called home by the Bible Society and while en route he was able to hold important conferences with the Sunday-school secretaries of China and Japan. Rev. E. G. Tewksbury, of Shanghai, is in charge of that work in China and directs the work of the China Sunday School Union. Mr. H. E. Coleman is now the full-time educational secretary for Japan. Until recently he divided his time with the Foreign Mission Board of the Friends Missions. These men, together with Rev. Harutoshi Kakasumi, National Sunday-school Secretary for Japan, Rev. C. T. Collyer, Secretary for Korea, and Rev. N. Tamura, Sunday-school author and specialist, of Japan, held a ten days' conference in Shanghai for the study of national Sunday-school problems.

Another major subject was that of the next Convention of the World's Sunday School Association, which will be held in Tokyo, Japan, soon after the war is over. In addition to the general and inspirational meetings, where all the delegates will be present, there will be many sectional conferences for groups of Koreans, Chinese and Japanese, where specialists from abroad will have an opportunity to give definite instruction along the lines of modern methods. Collyer thought there would be 150 to 200 present from Korea, and Mr. Tewksbury felt that there might be from 200 to 250 from China. With at least 2,000 from America and other parts of the world the Convention will be very well attended. Some meetings will be held in the well-equipped Y. M. C. A. building. This will be the location for the stereopticon and moving picture demonstrations as well as for many group meetings. For the general gathering of delegates it is proposed to erect a temporary building, possibly along the lines of some of the large evangelistic tabernacles that are now being used in America.

NOTES AND PERSONALS.

The Rev. Joseph Long, recently of Perris, has entered on the work at Adin.

The Pacific School of Religion opens this year on the 30th of September. At least ten new students are expected.

Nine persons were welcomed into the fellowship of First Church, San Francisco, last Sunday, two uniting on confession.

Dean Charles R. Brown of Yale speaks three times next week at the summer session of the University of California —on Monday, Tuesday and Wednesday at four o'clock. In Wheeler Hall.

The Rev. A. W. Palmer is expected to reach San Francisco this week from Honolulu. His church has given him a three months' vacation for work in the army camps hereabout. Dr. J. H. Williams has been secured as supply.

Dr. Stauffer of First Church, San Francisco, will leave next Sunday night for a vacation of six weeks in Canada. One Sunday he will preach in Winnipeg. The only other vacation engagement is at Holland, New York, where he began his ministry 25 years ago.

The Rev. R. B. Cherington is on his way to France as an army chaplain. Mr. Cherington went last year to the officers' training camp at the Presidio, was commissioned as a lieutenant and has been at Camp Lewis in that capacity for many months. Recently he was appointed to a chaplaincy, and will soon be at the front in France.

Norman W. Pendleton, pastor at Guerneville, delivered the Commencement Address at the Middletown High School last week. Mr. Pendleton was pastor at Middletown before going to Guerneville, and there worked out a Federation of Baptist, Methodist and Presbyterian churches. All the boys of the graduating class were members of the football team that the minister coached for three years, and were regular members of the Sunday night congregation.

In the passing into the other life on July 6, at her home in Oakland, of Mrs. S. T. Alexander, Congregationalism loses one whose memory will abide long time. Her benefactions were numerous and large for many years. Mrs. Alexander came with her husband, the late Samuel T. Alexander, from Honolulu in 1880. She was the daughter of Mr. and Mrs. Amos Starr Cooke, who went to the Sandwich Islands in 1837 as American Board missionaries.

Next Monday at the meeting of the ministers of San Francisco and vicinity there will be an address by the Rev. A. B. Strong of the Federated Church at Edmonds, Washington, on "Church Federation as an Ideal in Community Service." Mr. Strong is in Berkeley for a brief vacation and is attending some of the Summer School lectures. He has a son in the Radio service at Mare Island, which is another reason for his presence in California at this time. Mr. Strong will be remembered in Southern California as associated with Dr. Fox in the work in First Church, Pasadena, for two years or more.

Dr. and Mrs. Charles R. Brown are astonished at the changes in Oakland and the growth thereof since their departure therefrom eight years ago. They had thought until their return that they had kept track of it by reading about it, but find now that their conception of it fell far short of the reality. The profusion of flowers is an astonishment anew, for that picture had grown dim, as had also other beauties and attractions of the whole bay region. Friends are rejoicing in their presence among us again—in all their old-time interest, and with rekindled and enlarged enthusiasm.

The Rev. W. W. Willard gave a very inspiring sermon last Sunday morning in First Church, Berkeley, on "Life's Flying Goal." In the evening a Civic Forum was instituted by Mr. Willard. A calendar announcement read: "On succesive Sunday evenings the Forum will be addressed on topics of vital social significance by speakers of recognized authority and there will be each Sunday evening, following the address, an open forum for questions and brief remarks by the audience. An attractive feature, preceding the sessions of the Forum, will be a period of community singing of the best community songs of the day, from the screen. The purpose of the Forum is to provide each Sunday evening a popular meeting in the interest of an enlightened democracy—a meeting that shall challenge the best thought of the community, arouse the best emotions, and lead to more effective collective action for social righteousness in city, nation and world. The Forum movement is fast growing in the country and is a promising sign of increasing appreciation on the part of the people of the spirit of our American form of government which stands for freedom of speech and depends on an intelligent body of public opinion." A thoughtful, informing address was given last Sunday evening by Professor Brodeur of the University of California.

PACIFIC UNIVERSITY HONORS PROFESSOR BATES.

At the Commencement Exercises of Pacific University, June 5, 1918, the honorary degree of Doctor of Divinity was conferred on Professor H. L. Bates.

Henry Liberty Bates is a graduate of Oberlin College and Oberlin Theological Seminary. He holds, also, the degree of Master of Arts from Oberlin College.

Ordained to the ministry in 1881 he served as pastor of Congregational churches in Ohio, in Seattle, Wash., in Petaluma, California, and Eugene, Oregon.

His connection with Pacific University dates back to 1893 when he was elected principal of Tualatin Academy, a position which he held until the discontinuance of the Academy in 1915.

In 1901 he was made Acting Professor of Philosophy and since 1914 he has been Professor of Philosophy.

Professor Bates has just completed twenty-five years of loyal, whole hearted service for Pacific University. During that time he has proved himself to be a sympathetic friend of students, loved and honored by alumni, a faithful self-sacrificing member of the Faculty, a leader in every good work in the community, a man well known over the State and in adjoining states for his work as minister and educator.

SECRETARY SMITH'S TRIP TO CHINA.

Secretary Edward Lincoln Smith of the American Board will take departure from Seattle August 7th on a short trip to Peking in the interest of Peking University. He is chairman of the Executive Committee of the Board of Trustees, and goes out to represent that body upon the occasion of the coming together in September for the first time of the various student bodies which will make up this new union university. He expects to be back at his desk in New York early in December. During his absence, Rev. Alden H. Clark of India will fill engagements from the New York office.

A SEATTLE CONGREGATIONAL CLUB ADDRESS.

We are indebted to a Seattle friend for the following clipping from a Seattle daily paper.

"Whether men with money will find themselves a despised class at the end of this war, depends on how they act between now and then," said Arn S. Allen, general secretary of the Young Men's Christian Association, in relating his experiences in France to the Congregational club yesterday noon at the Good Eats cafeteria.

"Industry, now autocratic, must become democratic or cease to be. Nothing is more certain than this, unless we are to have chaos. Over in Europe they are asking just two questions, which become more insistent the nearer you get to the front. The first is 'When will the war end?' The second is always something about the socialistic and democratic reorganization of the world.

"The most serious thing the world faces is this: The war, and the negotiations that follow it, may be conducted in such a fashion as not only to destroy the idealism we fight for, but to make a worse and bigger war inevitable. We must remember that there are 150,000,000 people in the Central Empires of Europe, who, if they have a sense of gross, injustice ranking, will not make for the peace of Europe.

America in Europe.

"What about America in Europe after the war? We will be the most powerful nation in the world. We can't help it; it will occur whether the war ends soon or late. Our position will be one of the utmost delicacy.

"On the ship with me crossed several hundred Polish soldiers. They are to be part of a detachment of thousands of Poles, with their own sector on the western front, their own uniforms. Why? Because Poland is to be an autonomous nation. You ask who will maintain it? They tell you that Britain and France and Italy and America have promised it, but that America will see that they get it.

"On the same ship crossed an Armenian captain. Armenia, too, is fighting and expects to be an autonomous nation. Who will make them so? They believe that America will.

"We have no gains of our own to seek? We have declared for the freedom of the small nations. And the little nations all over the world expect us to make good."

Mr. Allen outlined the main causes of war as : Selfishness, greed, a cowardly and truckling church, an overemphasized nationality, the professionalizing of politics and warfare, and doctored and distorted news. Regarding nationality he said: "Nationality to a certain extent is a good thing. But there are some things no nation has a right to demand of its citizens."

He explained the professionalizing of politics and warfare as follows: "Over there are men whose families have run politics for generations and soldiers whose families have been soldiers for generations. They think always in terms of war and they bring it about."

The hour is coming when this our holy church
Shall melt away in ever-widening walls,
And be for all mankind; and in its place
A mightier church shall come, whose covenant word
Shall be the deeds of love. Not "Credo" then
"Amo" shall be the password through its gates;
Man shall not ask his brother any more,
"Believest thou?" but "Lovest thou?" till all
Shall answer at God's altar, "Lord, I love!"
For faith may anchor, hope may steer, but Love,
Great Love alone, is Captain of the soul.

—Liber Amoris.

Woman's Board of Missions for the Pacific.

Woman's Board of Missions for the Pacific.
Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

FROM THE ATLANTIC SIDE OF THE CONTINENT.

I am often greeted by the remark, "Isn't it fortunate you are here just at this time," and I am sure you will agree that it is indeed so when I relate what a number of events I have been able to take in during my stay. Then, too, while the Woman's Board office, with its six secretaries, five department heads and six stenographers is always busy, yet there have been no large and important events impending to demand exclusive attention and I have profited by the opportunity thus afforded. The secretarial force seems to have leagued itself into a special hospitality committee, the City, Business Women's and College Clubs, Marston's and private homes having staged a number of delightful little lunch parties.

But it is of two meetings held in New York that I wish especially to speak as occurring so opportunely for me; the first being that of the Joint Education Committee to which the W. B. M. P. was asked to send a representative. Dr. Sheldon presided and Dr. Fisher made his report as Missionary Education Secretary. Much has been hoped from this new office and it was interesting to see how carefully plans had been thought out for the most effective ways of getting missionary information to our Sunday Schools and young people. The discussion following treated of the scope of the department and its relation to the Boards, the Tercentenary chart, also a larger use of our denominational periodicals along the line of missionary education. The standardization of literature gotten out by the various Boards was discussed for presentation at the Secretarial Conference the next day.

This Conference is a semi-annual affair and gathers representatives from all our national organizations, women's work included, to consider matters of large import to the denomination. It met this year in Broadway Tabernacle on June 6, and was an august body, I assure you, officially considered; but humanly speaking much less formidable even though comprising the New York and Boston groups. To one long conversant with their names in reports it was a welcome rejuvenation to behold these gentlemen in the flesh. Had it not been for the presence of Dr. Fisher, too recent an acquisition to New England to have lost his western flavor, California would have been but inadequately represented. However, there came a time during the day's deliberations, when the state loomed as large in the discussion as it does on the map and I longed for a little merciful oblivion. Fortunately Miss Woodberry and Dr. Patton were fresh from the hospitality of the west and for them, at least, the aspect of a certain attitude was mitigated by the memory of much personal kindness. The whole question of the relation of state organizations to the national societies was discussed in a large way. The presence of the superintendent and treasurer of the New York State Conference insuring the presentation of all phases of the question.

This discussion demonstrated, as did the whole day's proceedings, the fine quality of the men we have at the helm. Differing convicitons led to various expressions of opinion, but in no instance was there a tenseness of feel-

ing. Dr. Herring's personality, full of dignity and a twinkling kindliness, pervaded the atmosphere, and the presence of Dr. Rice and Dr. Richards, who presided over the Conference, linked the past with the present.

Dr. Herring reported progress in the plans for the Nation-wide Every Member Canvass to be held December 8th. Dr. Patton spoke of the fine way Minnesota had organized itself for this effort and all denominational work. Dr. Fisher gave his report on Missionary Education and Dr. Douglass reported for a committee on the distribution of literature of the Boards, urging more uniformity in the form and classification of it. The Home Boards give practically all their publications free while the Foreign Boards find sale for much of theirs. Other denominations were cited as more universally charging for their material and having a tremendous market notwithstanding. This matter as well as many others discussed, were referred to committees for further consideration.

The value of such a Conference appears to lie, not so much in the official actions resulting from it, as in the community feeling which it engenders. No longer do the various societies pursue their work as individual units, but as members of one great family with an increasing sense of loyalty to the common cause which embraces the whole world.

Before we left Broadway Tabernacle that afternoon, kind guides recruited from the numerous activities going on in the building took us on a tour of the premises. True to New York traditions of architecture, the Tabernacle runs to height rather than to ground space and each of the seven floors stages some special phase of the varied work. The basement banquet hall now harbors a club for enlisted men, soldiers and sailors, meals also being served at low rates. Red Cross workers were busy on the Woman's Society floor, another is devoted to the use of young women, the young men, the Sunday School and lecture rooms occupy others, while Dr. Jefferson's study is at the top; a good place this in which to do high thinking! The auditorium is rich in gothic carving and seats a large audience by means of galleries cleverly arranged. From the street one can enter into the Thomson memorial chapel located at the left of the main entrance. Here a small interior beautifully appropriate for rest and prayer invites the soul, and no doubht has ministered to many a distraught person in these times of strain and stress.

The submarine excitement was at its height during those days and a municipal order had dimmed the lights of the Great White Way for several nights in case air raids were attempted. Still the crowds surged up and down the streets. Along Riverside Drive we viewed the sights from the top of a bus and saw the interned ships of Sweden and Holland lying in the harbor camouflaged by parti-colored paint preparatory to their use by our government in overseas traffic.

A dinner at the Constantinople restaurant, a successful venture launched by our Dr. Papazian of Fresno in days gone by, and a tour of the lower East Side under the guidance of Miss Miriam Woodberry who knows her New York, closed my very interesting visit to this center of interest.

E. S. B.

Rabindranath Tagore, the great Indian seer, tells us in Sadhana that the earth, water and light, fruits and flowers were to India not merely physical phenomena to be turned to use and then left aside; that they were necessary to her in the attainment of her ideal of perfection, as every note is necessary to the completeness of the symphony. It was for this reason, he says, that India chose her places of pilgrimage wherever there was in nature some special grandeur or beauty—so that her mind could realize its place in the infinite.

The Methods Corner.

SUGGESTIONS AS TO HOW TO DO THINGS.

By Rev. E. A. King, San Jose.

CONGREGATIONAL PRINCIPLES.

The following five paragraphs are taken from a folder printed by the Congregational Church of San Jose, September, 1916. The pamphlet was issued in order to explain to new members and others what we stand for. Churches can help the cause by issuing such tracts for use in parish work:

1. Wide Liberty. Thought, speech and action are unshackled. Reliance is placed upon the Spirit of God, the power of the Gospel of Christ and the sound instincts of regenerated lives for maintaining a pure, faithful and united church.

2. Close Fellowship. Realizing the weakness of isolated units, Congregationalism urges each individual to seek closest relation with his fellows and each church to seek the council of other churches, and to join with them in common tasks. It seeks also co-operative relation with other bodies and the ultimate unity of the church of Christ.

3. Thorough-going Democracy. Congregationalism has no gradation of church courts, no inner circle of authority. Its Ministers are members of the churches they serve. Their credentials are in the keeping of groups of churches. There is no place for the politician or the aristocrat. Autocracy, aristocracy and plutocracy are not at home in Congregationalism. It seks to look beyond the incidents to the essentials of life.

4. Emphasis Upon Knowledge. Congregationalism welcomes truth from whatever source drawn and is confident that every interest of the Kingdom of God will profit by enlargement of knowledge. It finds in Christian history the assurance that the future will not call for change in the central affirmation of the universal church concerning the relation of God in Christ. But it stands ready to reshape its thought and life as the unfolding of the will and mind of God shall demand.

5. The Exaltation of Character. This is the complement of the last named ideal. It called for a rational religion. This calls for an ethical religion. Reverent, rational and religious morality are the finest fruitage of the Christian church.—Rev. H. C. Herring, D. D., Gen'l Secy., National Council.

* * * * *

USE THIS BOOK IN PRAYER MEETING.

"Pilgrim Deeds and Duties," published by the Pilgrim Press, Boston (35c paper, 50c cloth), makes a splendid text book for prayer meeting use. We have used it this way and also once a month with Christian Endeavorers. Just now it is worth using. Pilgrim principles and pilgrim ideals are in demand these days.

Trust is better than contrast, for one is still, the other moves.

The things of which we want the proof are those we know the best.

Helps By the Way.

"I WILL LIFT UP MINE EYES UNTO THE HILLS."

MY WAGE.

I bargained with Life for a penny,
And Life would pay no more,
However I begged at evening
When I counted my scanty store;

For Life is a just employer,
He gives you what you ask,
But once you have set the wages,
Why, you must bear the task.

I worked for a menial's hire,
Only to learn, dismayed,
That any wage I had asked of Life,
Life would have paid.

—Jessie B. Rittenhouse.

TO SEE LIFE STEADILY AND TO SEE IT WHOLE.

To see life steadily and to see it whole—that alone will give the true perspective. And the more steadily and comprehensively one views life, the more clearly do two convictions shape themselves out of the confusions and contradictions. The first is that into the very structure and fiber of life, its necessary functionings, its common cares, its inevitable on-goings, are wrought sacred possibilities and symbols, potencies, disciplines of an eternal order. Toil, sleep, the daily meal, home duties, community life, trade, study, religious and civic relations—all the obligations, services and dependencies that make up the warp and woof of daily life are in themselves holy and beautiful and capable of such educative and fruitful discipline, such harmony and holiness that the man of insight who has caught the true meaning of life cannot rest content with the commonplace, sordid world in which the majority of men live.—John Wright Buckham.

PROTECTING OUR WONDROUS POSSIBILITIES.

Unconscious deterioration! It has captured its thousands. They have begun well, but somehow they became bewitched and they left their first love and their first earnestness. But it need never be. Our possibilities can be protected and preserved. There is such a thing as "the continuity of goodness." Timothy had it. He was always godly. He never lost his possibilities, nor did Paul ever lose his possibilities. He kept all he had, until the very end. So, too, St. Louis of France. He mingled in the courts of kings. He went among the busy, traveling crusaders. But wherever he went, he lived worthily of that mother who said, "I would rather see him dead at my feet than have him commit a mortal sin."

We cannot recover the irreparable past. There are things which once done never can be undone. There are influences started in other days that have gone beyond all our reach and control. This fact we have to face. But while facing it we still have hope for the future. We can reassert ourselves. We can recover our vigor, we can turn again to God and strengthen ourselves. We can bid farewell to every Delilah that has robbed us of our vitality. We can shun sweet allurements. We can find again the place of private prayer, we can restore the broken altar of our homes, we can lay hold again upon our old ideals and we can be like the Nazarite, consecrated unto God and unto God alone.

More carefully than a mother ever guarded her child, more carefully than a sentinel when he knew an attack was impending ever protected a garrison, should we protect the wondrous possibilities with which God has endowed us. He has a work for every one of us as truly as he had a work for Samson. Ah, if Samson had only kept aloof from insinuating influences and had not drifted! If he had only realized that God wished him to be His own helpful servant, an enemy of his enemies, and a friend of his friends!

Well for us will it be if we cling tenaciously to the highest ideals that come to us in the most exalted moments of life, and guard our possibilities with unceasing appreciation of their preciousness. See to it, every one, that a voice is constantly heard calling the charge from Heaven itself into your heart of hearts, "Keep, keep the good thing I have entrusted to thy care."

JAMES G. K. McCLURE.

THE TRAVELER.

Traveler, are thy feet a'weary,
Treading on the path to God?
Do the thorns and sharpened stones cause pain?
Does the burden thou dost carry
Bend thy shoulders, make thee sad?
Is thy nature stirred within thee
At the sorrow thou dost see?
Does the burden of the widow break thy heart,
Injustice seem to rule, wrong triumph over right
Rest thee, traveler, rest in Me!

Traveler, is thy mind confused, beleaguered,
Treading on the path to God,
At the lack of faith in holy things?
Does the bigotry and ignorance bring pain,
The waywardnes of teachers leading blind?
Is thy heart a'throbbing
In the knowledge of the suffering of the world,
Striving after Truth and Light
Through the human way of learning?
Rest thee, traveler, rest in Me!

Traveler, I, thy Guide,
Have held thy hand since first thy feet
Had entered on the way,
Thy heavy burden was My own,
Thy sorrow filled My heart;
I, thy Master,
Have felt thy sympathy
For the suffering of the world,
Thy longing that the light would shine,
That bigotry and ignorance would die;
Rest thee, traveler, rest in Me!

—David M. Unger.

Men may die without opinions and yet be carried into Abram's bosom; but if we be without love, what will knowledge avail? I will not quarrel with you about opinions. Only see that your heart be right with God. I am sick of opinions. Give me good and substantial religion, a humble, gentle love of God and man.—John Wesley.

For The Children.

WHEN EVAN RESTED UP.

"And so my mother punished me by not letting me do a single chore for a whole week," said Grandfather Nelson, finishing up a story of his boyhood just as Evan entered the room. "My! I was the loneliest little boy in the whole neighborhood. And wasn't I glad when that week was at an end and I could go back to splitting kindling and driving home the cow! That was a lesson for me that I never forgot, and after that, if I felt like grumbling about the that made me brighten up at once."

"I wish somebody would punish me like that," said Evan. "Now, mamma, I intend to stick to my post and take Billy Winters out every day, as I promised, but it's hard on a fellow. It wouldn't hurt Ben and Nellie to take a turn once in a while and relieve me. Today I lost an hour's coasting because I had to take him out on his sled. I'm sorry for Billy all right, but it's hard on me."

When Billy Winters had to go on crutches and stop school early in the fall several of the older boys promised to give him an outing every day that the weather was pleasant. Billy was in the kindergarten, and Evan and Morris and Dick and the rest were in the third grade, so they felt very big and important as they offered to pull the little wagon, and later the sled, to give Billy the outing. Billy's mother was too poor to hire any one to take the little boy out, and the doctor said he must have fresh air, so the boys willingly offered their services. But, alas! The boys soon found out that promising is one thing, and sticking to the promise quite another; but three of them stuck to the task, and Billy had his daily outing.

"It would be harder on you not to take him," said grandfather. "If you like I'll take your place a few weeks to rest you up. I need the exercise quite as much as Billy does, and I'll be glad to take him out."

Mrs. Nelson was about to say that Evan must not shirk his task, but a look from grandfather made her change her mind and say nothing. The next time it was Evan's turn the old gentleman put on his overcoat and mittens and started to take the little sled and the little boy for an outing, while Evan dashed off to the pond in high glee.

"Did you have a good time this afternoon, Evan?" asked grandfather, when they met at the tea table. "The ice was fine for skating, wasn't it?"

"Pretty good, but I wasn't skating," said Evan, with red cheeks and a downcast look.

"Oh, did you get your sleigh ride?" cried Nellie. "I'm so glad. Mr. Bent asked me where you were. He said he meant to take you for a long drive in his new cutter, because you had been so kind to Billy Winters.

"That was kind," said Mrs. Nelson, heartily.

"And he gave Evan a new pair of skates," said Ben. "They're beauties."

"I guess I'll take Billy the next time," said Evan, carelessly. "Mr. Bent said that Mrs. Logan means to take me and Billy with her next Saturday to spend the day in Creston. She's going in her automobile, and we'll have lunch at that swell new restaurant. I was there once when she took us in the summer."

"Yes, I meant to tell you that she had intended to ask you," said Grandfather Nelson, taking another helping of potato, "but she said if I was subbing for you she'd take me instead. I'm anxious to see that restaurant, because you said it was so lovely. Billy is wild to go, and I'm quite excited about it."

After supper Mrs. Nelson came upon Evan sobbing in a corner of the sitting-room lounge. "It's not fair, mamma," he said. "How did I know Mrs. Logan meant to take us this week?"

"Well, dear, people have been very nice to you on account of what you have done for Billy, so missing one trip will not hurt. You said you were tired of taking Billy, and you've had two trips in Mrs. Logan's machine, so now you can rest up."

It seemed to Evan that he would never get back to his post, and it also seemed to him that every person he met praised him for being so kind to the little lame lad; but when he did persuade grandfather to give up the task he and Billy were both so glad that they did not know what to do.

"Now, when people say nice things about me and give me things for being faithful, I feel different in here," said Evan, putting his hand where he thought his heart was. "And now I fell like using the new skates for the first time. Billy's going to watch me cut my name on the ice this afternoon with them."

"I know just how he feels," said grandfather, with a little laugh. "I guess Evan won't want to loaf very soon. And grandfather's guess was right.—Hilda Richmond in Herald and Presbyter.

ELIZABETH'S LESSON.

Elizabeth reached the last page of her book and rose with a sigh. What should she do next? She strolled out into the yard and looked aimlessly about her.

Tabby rubbed up against her feet as she walked, begging a caress.

"Where did you take your babies, you naughty cat?" asked the little girl. "Why didn't you leave them in the woodshed, where they were so comfortable? Didn't you like to have us look at them? I've a very good mind to look for them in the hayloft," she thought to herself. "It's a splendid time to do it, now that Charley-horse is out of the way, on that drive grandpa took. Ugh!" she shivered, "I don't believe I can ever learn to go right into his stall and climb up that ladder when he's standing there watching me!"

She hurried into the big open door of the barn and clambered nimbly up the ladder to the loft above. Once there, she went peering around under the eaves, and into every possible corner and cranny; but there were no kittens to be found. The light filtered in dimly through cracks in the siding, the air was fragrant with clover hay, and the only sounds were the sweep of the swallows' wings in the roof-peak, and the munching and stamping of the horses in the stalls below.

Elizabeth walked over to one of the haychutes, and pushed down a little hay for Eureka, the sleek bay whom every one petted. She was very careful not to come too near the edge of the hole. Hadn't she been told about that very time she came to Grandpa's? There was always some one to warn her: "Don't fall in, Elizabeth!"

But no one had ever said, "Don't get in!" What fun it would be to let herself down and see just what it was like! Quick as a flash she had run across to Charley and Bell's chute—theirs happened to be the only stalls that were empty today—and had let herself carefully down by her sturdy little arms. "There!" she laughed gleefully. "It was perfectly easy. And what a funny, nice place this is!"

It was a woden box she was standing in, a box much higher than her head, and only about two feet square. At the base of this tall box were two little arched openings, cut in opposite sides. These, of course, let the hay out of the manger for the horses to eat.

"Guess I'll get up again!" said Elizabeth aloud, and she reached up and grasped the edges of the chute confidently. A blinding shower of dust and fine bits of hay was the only result. She hid her smarting eyes until the air was clear again, and then she brushed the litter back from the edge as well as she could. "I won't have that happen again!" she said determinedly.

This time she clung to the floor above her, and tried with all her strength to raise herself; but it was a long way up, and the walls of the chute were so smooth that they gave her no help. Finally she ceased to try, and shouted loudly for some one to help her. "There's no one near to hear," she admitted to herself, and was quiet again.

At first she thought her plight rather a funny one, but as the minutes passed she grew frightened. Grandpa might come at any minute now, and it was not likely that he would hear her muffled call, for he was very deaf. And Charley was not a gentle horse. What would he do when he saw a little girl's feet in his feed-box?

At the thought Elizabeth crumpled down into a little heap, and cried softly. Yes, Charley would thrust his head through this little archway, and—wait a minute, though! If Charley could put his head in, maybe she could put hers out—and then make grandpa hear her or see her when he drove into the barn. So, very carefully, she pushed her head through the tiny doorway; then, just as an experiment, she worked one arm through after it; and one shoulder; and, with much excited wriggling, the other shoulder. After that, it was the work of a moment to pull herself out into the manger and scramble to the floor. She was free!

Grandpa met her at the door—a sorry little figure she was; and, after he had unhitched the hungry horse, he came out and listened to her story.

"Why, Elizabeth!" he said a little sternly, when she had finished, "you've been warned since you were a baby not to stumble into those holes!"

"Yes, but, grandfather!" she protested miserably, "nobody ever said not to climb down in. Every one said, 'Be careful not to fall,' I didn't fall; and I was careful."

"That's what's called keeping the letter of the law and not its spirit, Elizabeth. You didn't think it was real obedience, did you?"

Elizabeth's head dropped for a moment.

"Well, anyway!" she said coaxingly as she laid her cheek against her grandfather's arm, "I learned one very valuable lesson. You can get your whole self through the tiniest little places, if only you get your head out first! Wasn't that worth learning, grandpa?"

Grandfather's eyes passed, twinkling, from the toes of her scuffed little slippers to the crown of her rumpled brown head, and down again over the long scratch on her cheek and the jagged tear in her second-best dress.

"It's a valuable lesson, daughtie," he said, stooping to kiss her anxious face, "but my-oh, Elizabeth! I hope you won't have to learn all your lessons so hard!"—Flossy Crannell Means, in Sunday School Times.

Where we owe but little we pay. Where we owe so much it defies money, we are blandly insolvent.

Adulation is inexpensive, except to him who accepts it. It costs him Himself.

If we spent half as much time trying to overcome our faults as we do trying to hide them, they would have been cured long ago.

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